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DOWN-TAKINGS.

ONE day, passing that rare kind of mansion in Britain, a nunnery, we were surprised, and then amused to think that we should have been surprised, at observing a shop-porter unloading a barrow covered with bottle-baskets at the gate, and carrying the said baskets into the house, evidently for the use of the inmates. We are so much accustomed to think of nuns as beings refined away from all ordinary habits, that to be informed that they occasionally drink porter, comes upon the mind with a very peculiar effect. Our reason instantly rallies to make the admission that nuns, as well as other human beings, may relish a draught of porter, and may as innocently indulge in the gratification. But, nevertheless, the idea of their getting a weekly supply of this article from a shop, is inconsistent with all our common ideas of a set of females who have put themselves so much aloof from their kind, and who have been figures in the phantasmagoria of fiction since ever they existed; and we cannot deny that they descend at once, through the force of this simple circumstance, to the level of common mortals. In short, it is a *down-taking*.

Similar down-takings result when we learn any very homely or facetious circumstance respecting historical persons who are usually regarded with romantic feelings. Mary Queen of Scots is a personage in this predicament, to which her beauty, her rank, and her misfortunes all alike have contributed. Not to speak of the serious errors imputed to this princess, there are some memorabilia of her private life that have a strange effect, as relative to a being so embalmed in the romance of history. It is curious, for instance, to learn that, when reigning in Scotland, she occasionally dressed herself in men's clothes, and frolicked about amongst her attendants; that on one occasion, on a Monday following Easter, she put on the garb of a citizen's wife, and, causing her attendants to do the same, went through the streets of Edinburgh on foot, begging from every man they met a contribution towards a supper which was to take place in the evening;* and that, when she wrote not in French, it was in broad Scotch. In a letter addressed by her to her ambassador in France, giving an account of Darnley's murder, she says, the house was laid in ruins, "to the very grund-stane." A more extended specimen of her native Doric may be given, from her instructions to an ambassador who was commissioned to excuse her marriage with Bothwell to the English queen:—"Ye sall grund yow upon the condition and stait of us and our realme, declarand how we wer destitut of ane husband, our realme not throuchlie purgit of the factionis and conspiraceis that of lang tyme hes continewit thairin, quhill, occurring sa frequetlie, had alreddie in a manner sa veryit and brokin us, that be our selfe we were not abill of ony lang continewance to sustene the pynes and travell in our awin persoun, quilkis were requisite for repressing of the insolence and seditioun of our rebellious subjectis, being, as is knawin, a peopill als factious amangis thameselfis and as fassious for the governour as any uthir nation in Europe; and that, for their satisfactioun, quhill could not suffer us lang to continew in the stait of wideheid, movit be their prayeris and request, it behavit us to yield unto ane mariage or uther."† A whimsical anecdote is told of Mary in a note upon an old manuscript book in the Advocates' Library. This book is entitled the "Rolment of Courts," and is a treatise on the laws, constitutions, and antiquities of

Scotland, the author being one Habakkuk Bisset. The note, which is in a different hand from the book, states that Bisset's father was caterer to Queen Mary, and that, when about to have his child baptised, he took the liberty to ask the queen to assign a name. She, being about to go to mass, said she would open the Bible when in church, and the first name which should strike her eye, she would assign it for a name to the infant. The first name she cast up, was that of the prophet Habakkuk, which was accordingly bestowed upon the future author of the "Rolment of Courts." This proceeding was simply odd or droll; and were ordinary persons only concerned, it would pass merely as such. But, told of a queen so lustrous in beauty, and whose memory is so steeped in tears, it has a down-taking effect. Mary must have laughed when she told her caterer the result of her research; and that she should have even laughed, takes her back into the fields of common life. Sometimes the chronicling of a merely minute and unimportant detail of the life of such a person, has the effect we speak of. It is known, for instance, that, the morning after her husband Darnley was blown up, she took an egg for her breakfast in bed, with the curtains closed. It is not perhaps too much to say, that to relate such circumstances of an exalted personage, avails more to *take them down*, than bringing home to them serious guilt would in all cases do.

In the case of any one who is addicted to any kind of mental extravagance, the effect of a little home truth has a remarkably down-taking effect. Beau Tibbs, in the midst of his fine speeches about his house and his views (which Bill Squash the Creole so much appreciated), is drawn from his altitudes in an instant, when his blundering Scotch servant discloses the awful fact that his wife is washing his "two sarks" at a neighbour's house, the said neighbour having taken a vow never again to lend her tub. So was a village politician, whom we once knew, seriously taken down, when, in the midst of a fireside harangue before some neighbours on the national debt, his sober-minded wife insinuated, "Ah, John, I wish you would mind your own debt!" Domestic cruelties like these should be considered as indictable offences. It is related of a penurious nobleman, who used to sell the fruit from his garden and the milk from his cows, but at the same time entertained the vainest ideas respecting his rank, that he one day accosted a little girl who was tripping through his park with a pipkin, asking her what she carried, who were her parents, and so on. At length he said, "You seem a very nice little girl, and I shall therefore do you a great honour (kissing her). Now, my dear, you may hereafter tell your children to hand it down to your grandchildren, who will again transmit it to succeeding generations, that you were once kissed by the Earl of —." It must have been a rich treat to any bystander, when the girl looked archly up, and said, "You always take the penny for the milk, though." This was a splendid *down-take*. A still better occurred to a recruiting sergeant, who, with a gaily ribboned party, was endeavouring to astonish the senses of a crowd of rustics at a village fair. The trumpets had flourished; the drums had been beaten; a brilliant procession, with drawn blades and glancing cockades, had marched through the street; and it was then the duty of the sergeant to stand up and make a rhodomontade speech on the delights of a soldier's life—on glory, patriotism, and plunder; the great bounty given to deserving young men, the prospect of promotion, and his majesty's munificent pension to the old and wounded. Our sergeant had just concluded one of his most brilliant orations; the crowd of rustics were standing round, gaping with admira-

tion of what they saw and heard, and almost believing in the promises held out to them; and the sergeant was already in idea leading a score of stout recruits to be sworn in at the neighbouring depot—when Andrew Gemmell, an old soldier, and well-known beggar, who, in tattered guise, was standing close behind the orator, reared aloft on his staff his miserable meal-bags, the ensigns of his profession, and, in a voice of profound derision, exclaimed, "Behold the end o't!" The sergeant was in a moment *taken down*; the feelings of the crowd were turned into a new channel, and the glittering party beat a retreat amidst universal laughter.

Such effects may be likened to that of the squirt of cold water introduced into the cylinder of the steam-engine; and in this light they show the remarkable analogy which exists between moral and physical things. When we see the chop-fallen appearance of an enthusiast after a *down-take*, we cannot reasonably doubt that in his secret nature something not much less palpable than steam has been condensed by the application, leaving his mind in a totally different state from what it was in a minute before.

It is on this principle of ludicrous contrast that the success of such poems as Don Juan chiefly depends. A solemn or elevated thing is introduced, and is treated for some time in appropriate terms, when suddenly at last comes in some mean or familiar imagery, to *take down* what has just been said. For example—

"They mourn'd for those who perish'd in the cutter,
And likewise for the biscuits, cakes, and butter."

The principles of down-taking, which we are here endeavouring to treat philosophically, are instinctively understood and practised by many individuals, and are sometimes applied with great force against the aspiring and ambitious, as well as against the enthusiastic. There is, indeed, a well-recognised body of persons in the social world, to whom the appellation of down-takers may be given, being a sect or variety of the ancient fraternity of dampers, who, we believe, have been treated of by former essayists. The down-takers are a heroic and disinterested little party, who, like knight-errants of old, devote themselves, at great personal hazard, to the duty of keeping down vain and aspiring persons at a certain fixed point of moderation. It is a most useful employment, and, both for its gallantry and its good effects, ought to be handsomely acknowledged. It tells particularly well against any one who is guilty of family pride. Here the plan is to bring into view some family circumstance respecting which the reverse of pride will be felt. For example:—An Earl of Glencairn, in the last century, married the daughter of a rustic musician, named M'Guire, who had become almost by accident possessed of a large fortune. At a county ball, his lordship's local rival, the Earl of Casallia, remarked to him that his father-in-law would have given them good music, if he had been still alive. This was the down-take direct; but it was well retorted, for Glencairn instantly replied, "Yes, my lord, and I remember one of his best tunes was the Gipsy Liddle"—the air of a ballad descriptive of the disgraceful elopement of a former Countess of Casallia. This, therefore, is a double instance of the down-take of family pride. We need scarcely remark, that for this branch of the art, a memory well stored with genealogies is absolutely necessary. Another broad mark for the down-takers is the vanity of those who have risen from a lowly condition in life, and are so foolish as to think themselves entitled to spend their earnings according to their own taste. All the left-behind open after such a case full-ery. Has any topping trade-

* Vox Raumer's Contributions to Modern History: 1837.

† Keith's History of the Church and State of Scotland.

man built for himself a goodly mansion out of town, it is immediately christened "his folly." Even a poor tailor cannot get up a smart box in the suburbs with a green door and green palings, but it at once becomes Cabbage Hall all the world over. A house built by a successful milliner near Edinburgh about sixty years ago, was called Lappet Hall. By such means the pride of the constructors is effectually taken down, for not even Aladdin's palace could maintain its dignity against a nickname. It is really pleasant to observe the interest which so large a part of mankind thus take in keeping one frail member of their corps in order. It shows how we are, as Wordsworth says,

"each bound to each
In cords of mutual sympathy."

When honours, moreover, befall any one of us, it rarely happens that there is not some one, like the figure in the ancient triumphs, to remind the elevated, if not elated individual, that he is mortal. From his own order, from the ranks of his own profession, some one is sure to start forth, and hold up the mirror of humility before his eyes. It is told of a certain pope of old times, that, having been a peasant in his youth, he preserved the clouted shoes he had worn in that character, and had them hung up in his hall of audience to remind him of what he had once been. This must have been a most superfluous proceeding, for if the conclave of cardinals was composed of ordinary human beings, there could not fail to be at least one honest soul amongst them disposed to take upon himself the duty of keeping down his holiness's pride.

Upon the whole, there is little reason to believe that there ever will be a short-coming of the sect of down-takers amongst us, for, while jealousy or envy shall exist, while selfishness shall repine at another's good, and pretension with difficulty bear any rival, the spirit which animates the party must continue to flourish.

POPULAR INFORMATION ON POLITICAL ECONOMY.

SEVENTH ARTICLE.—PROFITS.

EVERY addition made to the wealth of the community, must, according to a division generally adopted by economists, make its first appearance in one of three forms—wages of labour, rent of land, or profits of stock. The former two of these have been already considered: it is here proposed to bestow a few remarks on the last.

As we shall show more fully afterwards, wages and profits are often so closely blended with each other, that the public lose sight of the distinction between them. It may here be remarked, that what is properly called profit is the net return which is brought to the employer of a sum of money in any particular capacity, after the sum itself is replaced, and all expenses connected with the speculation are paid. Interest of money might at first present itself to the mind as purely answering this definition; but though interest is generated by profits, and in a great measure regulated by their amount, the elements of the two are distinct. In as far as respects each separate transaction, interest is generally fixed, while profits always depend on contingencies. Interest is a sum paid for the use of money which the borrower obliges himself to repay, and which he continues under the obligation to restore, though he himself should lose it. The person, however, who puts money out of his hand to make profit, stands the whole risk himself of losing not only the profit, but the principal sum invested.

As the fund out of which profits are made is something over and above that laid out in the speculation by which it is cleared, the greater the value of the produce the greater is the amount of the profit, and the greater the proportional amount of produce the greater is its value. The chance of obtaining this greater proportional amount, is the inducement which keeps the world in perpetual progress. A, by laying out L.100, can produce a ton of a certain commodity, making a profit of L.10: B finds out a way by which he can produce a quarter of a ton more of it by the same outlay, worth in the market L.27, 10s. more. If the demand were to continue correspondent, and no one were to follow B's example, he might thus continue making 27½ per cent; but in the general case, the example of a new and successful investment is so expeditiously followed, that the person who first chalks it out may be prompted to modify his price, and consequently his profits, that he may get a considerable portion of the produce disposed of before he is outbid by rivals. The recourse to machinery, and other means of increasing produce in this country, is caused by the action of this principle; and it is by similar motives that the American extends his dominions and has recourse to new fields. In the former instance, however, there is a restriction, as we shall presently see, of a very serious nature, which does not apply—at least with the same force—to the latter. If all capital could be invested in operations, the productiveness of which would continue to increase as rapidly as that of manufactures has done, it is difficult to say at what rate profits, and consequently capital, and consequently the means of employment, would in-

crease. Before more particularly considering the drag which restricts this state of progression, let us notice briefly another element which affects the amount of profit.

As the produce of the capital employed, after paying rent and taxes, has to be divided between the capitalist and his workmen, the more the latter get, the less there will be for the former, or the greater is the proportion paid in wages, the less is that realised in profits. The word *proportion* is here necessary to prevent misunderstanding, for it very generally happens that when the wages of the labourer are large, the profits of the employer are so too. A state of society where the wages of the workman are large, although at the expense of the capitalists, must be looked upon as a good one, if it be permanent. It shows that the labourers have not multiplied so as ruinously to underbid each other, and that the capitalists too are content, as, if they were not, they would take their money out of the field. In the competition with the capitalist, indeed, sympathy will always be in favour of the labourer, for it must be recollected that it is open to the moneyed man to become a workman if he is discontented with the profits of his capital, but it is not open to the labourer to become an employer. Such a state of matters, however, is unfortunately apt to be of short duration, for it is by the increase of capital laid up from profits that the fund to employ the additional number of labourers tempted into the market by high wages can be employed; and not only does smallness of profit prevent this accumulation from taking place, but it induces the owner to withdraw the capital already invested. When the rise of wages is factitious, caused by combinations or otherwise, so as to reduce the profit from some particular investment below that of others, from that employment capital immediately takes wing, and wages depart with it.

Let us now look to the principal circumstance which, as we before hinted, stands in the way of an increase of profits, and tends to their reduction. This is a reduction in the amount of produce, when compared with that of the capital laid out. It is pretty clear that in manufactures this is not developed, nor can we easily imagine it to be so in that branch of industry. But manufactures are not the only branch of industry—there is agriculture. It is the peculiarity of that method of investment, where the soil employed is limited in extent (as in Great Britain), that the greater the amount laid out on it beyond a certain line, the less in proportion is the return. One tract of land will produce 100 quarters of grain for an outlay of L.200, but when there is a call for a more sterile district to be taken into cultivation, it may take an expenditure of L.300 to produce from it the same crop. Under the head of rent, the circumstance out of which a call would arise for such an inferior description of soil being brought under the plough, was specially considered, and it was shown that the difference in the cost of production goes as rent to the landlord. Rent is thus increased, while the produce—the fund out of which wages and profit come—is reduced. But it may be said there are other investments besides that of agriculture, and as profits always find a level, the money engaged in farming operations will be withdrawn when the profits are reduced. It is true that profits find a level, but the level in this case is unfortunately that of agriculture, to which manufacturing profits will be dragged down. In fact, by the circumstances which render it necessary to have recourse to a less productive agriculture, these profits are already reduced. The people must all have food. The more their numbers are increased, through the operation of manufactures, the greater is the quantity of the food required; and when it becomes necessary to resort to poorer lands, the greater must be the proportion of the population employed in producing that food. The people having in this manner to pay more for their food (or to bestow a greater proportion of their labour in producing it), can afford less for other commodities; and thus it is, that when the price of food rises by the pressure upon it, manufacturing profits sink, and the capital that would be employed in this branch of industry is directed towards the production of food. As the produce, after replacing advances, is the fund out of which wages as well as profits are paid, the labourer's remuneration will sink under such a state of circumstances, but not in the same ratio with profits. The labourer must have enough to preserve life, otherwise he will cease to produce, but the profit of the capitalist may be indefinitely reduced. The operation of this principle will depend entirely on the extent to which the expensive production of food must be had recourse to, and consequently profits, as well as wages, will be reduced by any system which tends to increase this expense by prohibiting recourse to a cheap produce. It has been observed, that in America this drag on profit is almost unknown, for there the trouble of spreading itself abroad is all the inconvenience that the population has had to undergo in increasing its supply of food. In this country, the evils of a pressure have been materially mitigated by improvements in husbandry, which have in many cases made the poorer lands produce grain at no greater cost than was necessary in the case of richer soils half a century ago. Experience has, however, taught us that it is not possible for the effect of agricultural improvements to keep pace with a population increasing at the rate of very nearly 1000 daily.

Taxes may create an incidental check on profits, and it is chiefly in this form that they can impoverish a country; for the simple handing over of money from one portion of the community to another, will not make the whole poorer. Their effect in this direction, however, is not so powerful as it would naturally at first appear. The importer who pays customs, and the manufacturer who pays excise, have each just as much more outlay, and must charge their customers accordingly. It is pretty clear, however, that an expenditure such as this, on which in general only average profit can be made, covering so large a proportion of the cost of a commodity, must be an impediment to enterprise. The duties on some commodities are nine times as much as their prime cost. If a man have L.1000 to embark in a trade, knowing that on L.900 of this, which he spent in duties, he cannot have more than average profits, he has not the same inducement to open up new channels as if he had the spending of the whole L.1000 according to his own discretion. The bending system, it may be observed, has reduced the pressure of taxation in this direction to a very great extent. Taking taxes in the mass, the greater part of them probably press on profits—a circumstance which, it would appear, has received no better demonstration than this, that it is difficult to see what other fund they can be paid from but that which remains over after meeting the cost of production. It is a doctrine strongly maintained by political economists, that rent does not affect profits. It is undoubtedly the case, that in any given country the rate of profit made by the farmer who cultivates rich land at a high rent, will not be less than that of him who employs his capital on poor soil at a small rent. It is pretty clear, however, from the considerations brought forward above, that the same circumstances which increase rent decrease profits. The increase of the pressure on food, which causes a recourse to the poorer lands, while it decreases the produce to be shared between the capitalist and the labourer, increases the rent on the better soils. There is a point, however, at which this increase will stop, and retrogression commence; but for a fuller explanation of this, we refer back the reader to our article on Rent.

We hinted above, that profits, and the wages of labour, were often so intimately combined, that in many cases the public do not distinguish between them. When a man is engaged in active business from morning to night—has created a branch of remunerating business to himself, and keeps it in active existence—we cannot well say that those returns, which would decrease or disappear in the hands of an indolent and unskilful proprietor, are wholly the profits of stock; a great portion must frequently constitute wages of labour—but what particular proportion should be so allocated, it might be difficult to determine. The price, indeed, which the use of mere money will bring, is the current market interest of the time; and whatever is gained above this, must, in the general case, be set down either to wages of labour (varying according to the amount of skill and energy of the employer), or indemnification for risk. When the large returns sometimes obtained by merchants are contemplated, the latter is a consideration frequently overlooked. If the remuneration for toil, however, is to be set down as a compensation for the bodily pain which accompanies its development, the profits made in commercial speculations might be not unfairly estimated as a recompense for the mental anxiety which they call forth. Among all the mental agonies which the ambition, pride, and passions of mankind, with their corresponding disappointments and sympathies, create, we believe few are more intense than that of the merchant, who, having lived in opulence and liberal splendour in the bosom of an affectionate family, and feeling that the moderate incomes of a multitude of trusting friends are entwined with his apparently prosperous fortunes, knows that a sudden breath of fortune is likely to hurl the whole fabric of his prosperity to the earth. The wages of labour, as we have just now viewed them, are, in general, inextricably mingled with the remuneration of risk, for it is owing to the speculator's consciousness of his own ability to counteract the causes of danger, that it is generally braved. The trade of a publisher may be cited as an instance; the profits are sometimes great, but the risk is equally so. It is a profession in which the rash, ignorant, or indolent man will soon ruin himself, however great his capital; and the profits realised by which, are generally the reward of great discrimination and industry.

As respects wages, strictly so called, or remuneration for labour, their amount doubtless depends on the simple circumstance of demand and supply—not by any means on their actual or intrinsic value. There is, generally speaking, only a certain portion of profits in trade which can be distributed in the form of wages, and the fewer among whom the distribution is to be made, the larger will be the share of each person. Yet, the share which each person receives from the mass is often governed by very capricious circumstances, in relation to the peculiar taste of society. An actress will receive a wage of L.100 per night, and realise in the aggregate a much larger revenue than the President of the United States; and so on with a thousand other cases. In these, as in all ordinary engagements, the scarcity of the article, and the great demand for it, are the true causes of the highness of price. The correction of the public taste may ultimately place remuneration for labour more

upon a par, but that is a matter requiring the consideration of the moralist.

In those retail trades, in which small articles are sold, the wages of labour form a large proportion of the return generally attributed to profits. The profession of a druggist is a striking instance. He often sells his medicines at eight, ten, or twelve times the price he pays for them. In doling them out, however, in peace and halfpence worth, he bestows a considerable portion of his time, and he has likewise to give his skill. In other retail trades, when the business increases, it is easy to multiply the hands who distribute at the counter; but the chemist can only employ shopmen who possess a certain portion of his own skill, so that with the increase of his business, he cannot in general diminish the rate of profit. The profits thus made by retailers—and, indeed, almost all profits paid by immediate consumers—form a very common subject of complaint among buyers. "How unreasonable! how extortionate!" is the feeling of the purchaser who has paid a penny for an ounce of medicine, which it is afterwards discovered that the manufacturer disposes of wholesale at a rate equivalent to half a farthing. But the prudent person who so complains, forgets that the vicinity and convenience of the shop, the weighing and compounding of the article, and the skill to make it correspond with the physician's prescription, are all paid for with the penny, along with the original cost of the article and the profit on that cost. Yet uninterrupted as is the outcry against the profits, as they are termed, of retailers, the profits must be got, or the retailers could not exist; indeed, those who so grumble are the persons who hold out the inducement to the supply of their demands. They want the convenience of the retail system, and they must pay for it. The existence of the feeling in question has some of the usual effects of false notions regarding the ordinary business of the world. Men are here, as in other cases, cheated by an appeal to their selfishness. The greatest temptation that a tradesman can hold out to his customers is, that he makes no profit—positively none; for when the smallest possible sum is placed to that account, there is a lurking suspicion that all is not right—nay, some are so charitable to the infirmities of their neighbours, as to hold out to their admiring eyes a continuous series of losses, and "sacrifices" are made to bargain-hunters which might propitiate a pantheon. "I lose by every bunch," said the old woman regarding her matches, "but I sell a great many of 'em." If the public would consider the tradesman's integrity condemned by his propagation of a self-evident falsehood, the general dishonesty of the world would be one degree abated.

A CHINESE STORY.

[The annals of China give the following history as true, and we ought not to take it for romance. It has been translated from the Chinese into French by the late R. P. Dentrecolles. In China, it may be mentioned that each town prints whatever occurs, of a singular character, in its district. They take especial care to collect accounts of the lives of individuals distinguished by arms or by letters, or who have sustained an integrity beyond the common standard. These memoirs are generally very instructive. They embody maxims calculated to improve the manners, and always point to the practice of some virtue. How many Christian writers might profitably imitate such a method, and propose to themselves the task of conveying instruction as the constant object of their works! Since the greatest demand of the present day is the demand for novelty, perhaps we may add, that, within the limits of Europe, we shall scarcely find a greater novelty than a real Chinese story. Ours wears an air of strangeness; but for that it is all the better. It is well to bear in mind the observation of an ingenious Frenchman, that the Chinese write their histories with a simplicity unexampled in the rest of Asia.]

THERE once lived at Nankin three brothers, Lin the Diamond, Lin the Treasure, and Lin the Pearl. Lin the Diamond, who was the eldest, was enjoying a life of the purest happiness with Ouang, his wife, when compelled by the most pressing concerns to undertake a long journey. As they were many years without having news of him, they began to believe him dead; and Lin the Treasure, who thereby became the master of his house, assured Ouang of it so positively, that she allowed herself at last to be persuaded, and resorted to deep mourning.

Lin the Treasure had a bad heart; he was capable of the most unworthy actions. "I shall doubt no more of it," said he; "my brother is dead, and I am the master. His wife is young and handsome; her parents are distant, and she cannot implore their aid. I must constrain her incessantly to marry: I shall get money out of it."

He communicated his design to Yang, his wife, and commanded her to set about a proper negotiation for marriage. Ouang rejected afar off all the propositions that were made her. She protested that she would remain a widow, and thereby honour the memory of her beloved husband. Lin the Pearl, her other brother-in-law, confirmed her in this resolution. Thus all the artifices that could be employed proved unsuccessful. And as it entered time after time into her mind, that it was by no means certain whether her husband were dead, she resolved on that point to inform herself. It was this that determined her to entreat Lin the Pearl to betake himself into the province of Chang-ai, to ascertain if indeed she had had the misfortune to lose her husband, and, in that case, to fetch her his precious remains.

Lin the Treasure, on the departure of his younger brother, became more ardent in his pursuits. He was in a rage for gambling during several days, and in this had been so unlucky, that he knew not where to find

the money to have his revenge. In the embarrassment in which he found himself, he accidentally encountered a merchant of Kiang-si who had lost his wife, and who was in search of another. Lin the Treasure embraced the occasion, and promised him his sister-in-law. The merchant accepted the proposition, after having taken the precaution to inform himself secretly whether the person proposed to him were young and handsome. When thus assured, he produced thirty taels* to conclude the bargain.

Lin the Treasure, having received this sum, said to the merchant, "I ought to apprise you that my sister-in-law is proud, disdainful, and extremely fastidious. She will make many obstacles when she comes to quit the house, and you will have much trouble in prevailing with her. Observe, then, what you ought to do. This evening, at nightfall, have a couch, adorned according to custom, and some good bearers: come noiselessly, and present yourself at our door. The lady who will appear, with a head-dress of mourning, is my sister-in-law; speak not a word to her, and listen not to what she would say to you; but seize on her at once; cast her into the couch, conduct her on board your bark, and make sail." This expedient pleased the merchant very much, and the execution appeared to him easy.

Lin the Treasure, having returned to the house, dissembled himself in presence of his sister-in-law, in order that she might suspect nothing of the project he had formed; but so soon as she had withdrawn, he imparted it in confidence to his wife; and indicating the lovely Ouang by a spiteful jest, "It must be," said he, "that this two-footed merchandise go forth, this night, of our house. As to that, I trouble myself little. I wish not, however, to find myself present at that scene, and I shall go abroad for some moments. Towards nightfall, some people, well accompanied, will come to our gate, and carry her off in a well-closed couch."

He would have proceeded, when he was all at once arrested by the noise which he heard. It was his sister-in-law, who was passing near the chamber window. Lin the Treasure thereupon hurried out by another door; and the precipitation of his retreat permitted him not to add all the circumstances of the abduction, and especially the mark of the head-dress of mourning, by which the Lady Ouang was to have been distinguished. This happened, without doubt, by an especial providence from Heaven.

Ouang easily perceived that the noise which she had made night to the window, had obliged Lin the Treasure abruptly to break off the conversation; but she had heard enough of it to be unable to doubt concerning the evil intentions of her brother-in-law. She entered the chamber, and approaching Yang-sang, to her declared her apprehensions. "My dear sister," said she to her, "you behold an unhappy widow, who is knit to you by the closest ties of a friendship which was ever most sincere. It is by this friendship that I implore you to avow to me frankly if my brother-in-law still persists in wishing to force me to a marriage which will tend to my confusion!"

At this demand, Yang at first appeared disconcerted, and blushed; but speedily assuming a countenance more assured, "What think you of, my sister?" said she; "and what imaginations do you put into your mind! If it were proposed to re-marry you, do you believe we should be very much embarrassed by it? Eh! What good to throw one's self in the water, before the vessel is threatened with shipwreck!"

As soon as the Lady Ouang heard this proverb, drawn from the realm, she better comprehended the meaning of the secret discourse of her brother-in-law. She broke out into lamentations and sighs, and abandoning herself to grief, shut herself up in her chamber, where she wept, groaned, and bewailed herself. "Oh! I am most wretched," cried she; "I knew not who may become my husband. Lin the Pearl, my brother-in-law, and my friend, on whom I could have depended, is on a journey; my father, my mother, my parents, are far distant from this place; if this affair be precipitated, how shall I be able to apprise them? I have no aid to expect from our neighbours; Lin the Treasure is a terror to the whole district, and they know that he is capable of the greatest villainies. Unfortunate being that I am, I shall never escape his snares! If I fall not into them to-day, I shall to-morrow, or within a very short time. Every thing well considered, let me close this painful existence; let me die in good time—that will be much better than enduring a thousand and a thousand deaths: and what is my life, if not one continual death!"

The trepidations of this unhappy lady lasted till night, and after much reflection, she confirmed herself in the determination to die, rather than fall into the hands of her ravishers. As soon as the sun disappeared from the horizon, and the obscurity of night supplied his place, she shut herself up, without light, in her chamber, and cried, "Almighty Tien, avenge me, protect me!" Her distresses and desolation were so great, that she threw off her head-dress, tore her hair, and yielding to the wildest grief, she fell, very faint and exhausted, rudely on the floor. The noise of this disaster caused Dame Yang to rush towards the spot, and, finding the door secured, she forced it with a bar. As she was without light, in entering the chamber she entangled her feet in the dress of the Lady Ouang, and tumbled backwards. This mishap threw her head-

dress to a considerable distance, and the fright with which she was seized rendered her for several moments insensible. As soon as she had regained her consciousness, she raised herself, went in search of a light, and returned to the chamber, where she found the Lady Ouang still extended immovably on the ground.

At the instant, when she would have procured assistance, she heard some one strike softly on the door of the house. She doubted not that it was the merchant of Kiang-si, who was coming in search of the wife whom he had purchased. She wished to hasten to his reception, and introduce him into the chamber of her sister-in-law. Her eagerness, and the scruple which she had against showing herself without a head-dress, caused her to pick up the mourning one of the Lady Ouang, which she found at hand.

It was truly the merchant of Kiang-si, who had come to carry off the lady promised him. He had brought a wedding-litter, decorated with silken streamers, with festoons of flowers, and innumerable beautiful lamps. It was surrounded by domestics bearing lighted torches, and a band of musicians with flutes and hautboys. All this retinue was drawn up in the street, without the instruments being played or noise being made. The merchant himself was detached from it, and had struck gently at the gate. But having found it ajar, he entered the house, with some of those who held the flambeaux to show the way.

As soon as the Dame Yang appeared, the merchant noticed upon her the mourning head-dress, which was the token assigned him; and being, besides, charmed with her appearance, and some glimpses of her countenance, threw himself upon her, like a hungry gnat upon a little bird. The people in his train hastened up, carried off the lady, and enclosed her in the litter, which was all prepared for her reception. She made a good outcry that they deceived themselves, that it was not she whom they sought: the flourish of instruments was instantly heard, and drowned her voice, whilst the litter-bearers stepped out with the more good will, in order to transport her to the bark.

During this time the Lady Ouang had come to herself, and recovered her recollection. The great disturbance which she heard at the door of the house renewed her alarms, and caused her mortal uneasiness. But as she perceived that the sound of the instruments, and that confusion of voice and of music which had struck up all at once, were farther off every moment, she reassured herself; and in a few minutes she regained courage, and went forth to see what was ado.

The Lady Ouang having called many times in vain for her sister-in-law, comprehended that the merchant had deceived himself, and that he had carried off her whom he did not seek; but she dreaded some troublesome vicissitude when Lin the Treasure should become aware of the mistake. She shut herself up in her chamber, gathered up the head-trimmings, the ear-rings, and the black* head-dress which lay upon the ground, and she thereupon dreamed of courting a brief repose; but it was impossible for her to close an eye all the night long.

At the break of day she arose, washed her face; and whilst she searched for her head-dress of mourning to put on, she heard a great noise at the house-door. Some one beat it rudely, and called "Open, now!" It was Lin the Treasure, whose voice she recognised. Her part was speedily taken: she left him to knock there without response. He swore, he stamped, he roared enough to make himself hoarse. At length the Lady Ouang drew near to the door, and keeping behind without opening it, "Who is it that knocks," said she, "and makes such a noise?" Lin the Treasure, who distinguished well enough the voice of his sister-in-law, was seized with extreme consternation. His confusion was unbounded, perceiving that she refused to open. He had recourse to an expedient which succeeded with him. "Sister-in-law," said he, "good and happy news! Lin the Pearl, my younger brother, is returned, and our elder brother enjoys perfect health. Open quickly!"

At this agreeable intelligence, the Lady Ouang, hastily assuming the black head-dress, which had been left by Dame Yang, opened with eagerness, expecting to find her good brother-in-law Lin the Pearl; but in vain her eyes sought him; she perceived only Lin the Treasure. The latter proceeded to his apartment; but not finding his wife there, and remarking a black head-dress on the head of his sister-in-law, he then feared his misfortune. "Ha! where then is your sister-in-law?" said he to Ouang. "You should know better than I," replied that lady, "since it is you who have contrived this nice intrigue." "But," replied Lin the Treasure, "why wear you not the white head-dress! Have you laid aside your mourning?" The Lady Ouang had the condescension to relate to him what had occurred in his absence.

Scarcely had she finished, when Lin the Treasure beat his breast passionately, and worked himself up to despair. Regaining his temper, at length, by slow degrees, "I have still one expedient in misfortune," said he to himself, "and that is to sell my sister-in-law. With the money she will fetch me, shall I buy another wife, and none shall know I have been unhappy enough to sell my own." He had gambled all the preceding night, and lost the thirty taels which

* In Europe, mourning is generally black; in China and Japan it is, on the contrary, white, as amongst the ancient Spartan and Roman ladies.

* About six shillings sterling.

he had received of the merchant of Kiang-si, who was already very far away with his new spouse.

He was preparing to sail forth to go negotiating this new bargain, when he observed at the door four or five individuals, who pressed for admission. These were his elder brother Lin the Diamond, his younger brother Lin the Pearl, his nephew Hieul, and two domestics who were bearing the luggage. Lin the Treasure, confounded at this sight, had not the face to endure their presence; he evaded them as quickly as he could by the back door, and disappeared like lightning.

The Lady Ouang, transported with joy, hastened to receive her dear husband. But how incredibly lively were her emotions when she perceived a son, whom she loved with exceeding tenderness, and had long given up as lost. She scarce could recognise him, he had grown so tall and handsome. "Ah! by what good fortune," cried she, "have you recovered this dear child, whom I had believed lost?"

Lin the Diamond gave his wife a recital of his whole adventures, and she, in turn, related to him at large all the indignities to which Lin the Treasure had subjected her, and the extremities to which he had reduced her.

Lin the Diamond, on this occasion, accorded to his virtuous spouse the just praises which her fidelity merited. He exclaimed, in concluding, "If, by a blind passion for wealth, I had retained two hundred taels which I found by chance, how should I have been able to retrace our dear son! If avarice had prevented me from devoting twenty taels to succour those who had suffered shipwreck, my dear brother should have perished in the waves, and I have seen him no more. If, by an unexpected adventure, I had not encountered that excellent brother, how should I have timeously discovered the trouble and confusion which reigned in my house! Without that, my dear wife, we should never have seen ourselves re-united, our family should have been dismembered and plunged into affliction. This is all the effect of a particular providence of Heaven, which has brought about these several events. As for my other brother—a brother most unnatural—who unwittingly has sold his own wife, he has justly drawn on himself the evils that overwhelm him. The mighty Tien treats men according to their deserts. They need not believe that they can escape his justice. We may hereby learn how profitable it is to practise virtue; it is this that renders, day by day, a house more prosperous!"

Some time thereafter, the young Hieul returned to Yangtcheu, to espouse the lovely daughter of Tehin. This marriage was celebrated with great tokens of rejoicing, and to the mutual satisfaction of both families. He conducted his wife to Vouei. Their nuptials were exceedingly happy; and Heaven blessed them with a numerous offspring. They beheld a crowd of little grandsons, many of whom ultimately advanced themselves in the path of letters, and arrived at posts of the highest trust. It is thus that this family became illustrious.

INSTANCES OF SELF-IMPROVEMENT IN SAILORS.*

THERE are many cases on record of individuals who, even with scarcely any other education than what they contrived to give themselves while serving in subordinate and laborious situations in the camp or on ship-board, have attained to great familiarity with books, and sometimes risen to considerable literary or scientific distinction. The celebrated English navigator, Dampier, although he had been some time at school before he left his native country, yet went to sea at so early an age, that considering he for a long time led a vagabond and lawless life, he must have very soon forgotten every thing he had been taught, if he had not, in the midst of all his wild adventures, taken great pains both to retain and extend his knowledge. That he must have done so, is evident from the accounts of his different voyages which he afterwards published. We have few works of the kind more vigorously or graphically written than these volumes; and they contain abundant evidences of a scientific and philosophical knowledge of no ordinary extent and exactness. Along with Dampier's, we may mention an older name, that of John Davis, the discoverer of the well-known strait leading into Baffin's Bay. Davis also went to sea when quite a boy, and must have acquired all his knowledge both of science and of the art of composition while engaged among the duties of his profession. Yet we not only have from his pen accounts of several of his voyages, but also a treatise on the general hydrography of the earth. He was the inventor, besides, of a quadrant for taking the sun's altitude at sea. Robert Drury, too, who wrote an account of the Island of Madagascar, and of his strange adventures there, deserves to be remembered when we are making mention of authors bred at sea. Drury was only fourteen when he set out on his voyage in a vessel proceeding to India, and he was shipwrecked on returning home on the Island we have mentioned, where he remained in a species of captivity for fifteen years; so that when he at last contrived to make his escape, he had almost forgotten his native language. He afterwards, however, set about writing an account of his life—a task which he accomplished whilst act-

ing in the humble capacity of a porter at the India House. The work is composed in a plain but sensible style, and contains many interesting details respecting the manners of the natives of Madagascar. It is perhaps somewhat better for having been compressed by one of the friends of the author, whose original manuscript is said to have extended to eight hundred large folio pages.

Falconer, the author of the "The Shipwreck," as is generally known, spent his life, from childhood, at sea. He was probably born in one of the small towns in the county of Fife which border the Frith of Forth, but nothing is very certainly ascertained either as to his native place or his parentage. Nor has any account been given of how he acquired the elements of education, with the exception of a report that he found an instructor in a person of the name of Campbell, a man of some literary taste and acquirements, who happened to be purser in one of the vessels in which young Falconer sailed. However this may be, Falconer appeared as an author at a very early age, having been only, it is said, in his twenty-first year when he gave to the world his first production, a poem on the death of Frederick, Prince of Wales, the father of George III. He was ten or twelve years older when he published his "Shipwreck," which is said to be founded in a great measure on the personal adventures of the author. Falconer did not permit the success of his poetical efforts to withdraw him from his profession, in which, having now transferred himself from the merchant service to the navy, he continued to rise steadily till he was appointed purser of a man of war. Sometime after attaining this promotion, he published the other work by which he is chiefly known, his "Universal Marine Dictionary," which was very favourably received, and is still a standard work. He had previously to this written several other poetical pieces on temporary subjects, which have long been forgotten. Shortly after the publication of his Dictionary, he sailed for Bengal as purser of the frigate Aurora. This vessel, however, was never heard of after she passed the Cape of Good Hope, having in all probability foundered at sea.

Giordani, an Italian engineer and mathematician of the seventeenth century, was originally a common soldier on board one of the Pope's galleys. In this situation his capacity and good conduct attracted the attention of his admiral, and as a reward he was promoted to the post of purser of one of the vessels. It was his appointment to this situation which first formed his mind to study. Having accounts to keep, he soon found how necessary it was that he should know something of arithmetic, of which he was till then quite ignorant; and he determined therefore to teach himself the science, which it is said he did without assistance. By pursuing his studies from this commencement, he eventually acquired considerable reputation as a mathematician; and, having published several able works, was appointed at last to a professorship in the Sapienza College at Rome. Giordani died in the year 1711.

Mr John Fransham, who died at Norwich in 1810, was altogether one of the most eccentric characters to be found in the list of self-educated persons. His name suggests itself to us here from the circumstance of his having passed part of his early life as a common soldier. He had been originally apprenticed to a cooper, with whom he remained for about two years, and it was in this situation that he taught himself mathematics. But although he obtained the situation of clerk to an attorney, his restless disposition would not allow him to remain at his desk; and after wandering for some time about the country, he enlisted in the army, where, however, they did not keep him long, finding him quite unfit for service. Indeed, it was by this time become pretty evident that his mind was not a little deranged—a matter which he shortly after put beyond doubt by renouncing Christianity and making a formal profession of paganism. Although he published several works, however, in support of his peculiar theology, and in other respects conducted himself with great eccentricity, he contrived to maintain himself by teaching mathematics, in which occupation he is said to have displayed very considerable ability. He resided and took pupils for some years in London. Somewhat similar to Fransham's history is that of Mr John Oswald, who is said to have taught himself Greek, Latin, and Arabic, while holding a lieutenant's commission in a regiment of infantry in India. He afterwards returned to England, where he published a succession of poetical and political pamphlets, making himself remarkable at the same time by various singularities of behaviour and opinions, and especially by a rigid abstinence from animal food, and a professional predilection for the religious doctrines of the Brahmins. When the revolution broke out in France, Oswald went over to that country, and entered the service of the republic, in which he obtained the rank of colonel. He was at length killed in battle.

Columbus, one of the greatest men that ever lived—if it be grand ideas grandly realised that constitute greatness—while leading the life of a seaman, not only pursued assiduously the studies more particularly relating to his profession, rendering himself the most accomplished geographer and astronomer of his time, but kept up that acquaintance which he had begun at school with the different branches of elegant literature. We are told that he was even wont to amuse himself by the composition of Latin verses. It

was at sea, too, that Cook acquired those high scientific, and, we may even add, literary accomplishments, of which he showed himself to be possessed. The parents of the celebrated navigator were poor peasants, and all the school education he ever had was a little reading, writing, and arithmetic, for which he was indebted to the liberality of a gentleman in the neighbourhood. He was apprenticed, at the age of thirteen, to a shopkeeper in the small town of Snaith, near Newcastle; and it was while in this situation that he was first seized with a passion for the sea. After some time, he prevailed upon his master to give up his indentures, and entered as one of the crew of a coasting vessel engaged in the coal trade. He continued in this service till he had reached his twenty-seventh year, when he exchanged it for that of the navy, in which he soon distinguished himself so greatly, that he was three or four years after appointed master of the Mercury, which belonged to a squadron then proceeding to attack Quebec. Here he first showed the proficiency he had already made in the scientific part of his profession, by an admirable chart which he constructed and published of the river St Lawrence. He felt, however, the disadvantages of his ignorance of mathematics; and, while still assisting in the hostile operations carrying on against the French on the coast of North America, he applied himself to the study of Euclid's Elements, which he soon mastered, and then began that of astronomy. A year or two after this, while again stationed in the same quarter, he communicated to the Royal Society an account of a solar eclipse which took place on the 5th of August 1766: deducing from it, with great exactness and skill, the longitude of the place of observation; and his paper was printed in the Philosophical Transactions. He had now completely established his reputation as an able and scientific seaman; and it having been determined by government, at the request of the Royal Society, to send out qualified persons to the South Sea, to observe the approaching transit of the planet Venus over the sun's disc—a phenomenon which promised several interesting results to astronomy—Cook was appointed to the command of the Endeavour, the vessel fitted out for that purpose. He conducted this expedition, which, in addition to the accomplishment of its principal purpose, was productive of a large accession of important geographical discoveries, with the most consummate skill and ability; and was, the year after he returned home, appointed to the command of a second vessel destined for the same regions, but having in view more particularly the determination of the question as to the existence of a southern polar continent. He was nearly three years absent upon this voyage; but so admirable were the methods he adopted for preserving the health of his seamen, that he reached home with the loss of only one man from his whole crew. Having addressed a paper to the Royal Society upon this subject, he was not only chosen a member of that learned body, but was farther rewarded by having the Copley gold medal voted to him for his experiments. Of this second voyage he drew up the account himself, and it has been universally esteemed a model in that species of writing.

All our readers know the termination of Cook's distinguished career. His third voyage, undertaken for the discovery of a passage from the Atlantic to the Pacific, along the north coast of America, although unsuccessful in reference to this object, was fertile in geographical discoveries, and equally honourable with those by which it had been preceded, to the sagacity, good management, and scientific skill of its unfortunate commander. The death of Captain Cook took place at Owyhee, in a sudden tumult of the natives of that island, on the 14th of February 1779. The news of the event was received with general lamentation, not only in his own country but throughout Europe. Pensions were bestowed on his widow and three sons by the government; the Royal Society ordered a medal to be struck in commemoration of him; his eulogy was pronounced in the Florentine Academy; and various other honours were paid to his memory, both by public bodies and individuals. Thus, by his own persevering efforts, did this great man raise himself from the lowest obscurity to a reputation wide as the world itself, and certain to last as long as the age in which he flourished shall be remembered by history. But better still than even all this fame—than either the honours he received while living, or those which, when he was no more, his country and mankind bestowed upon his memory—he had exalted himself in the scale of moral and intellectual being; had won for himself, by his unwearied striving, a new and nobler nature, and taken a high place among the instructors and benefactors of mankind. This alone is true happiness—the one worthy end of human exertion or ambition—the only satisfying reward of all labour, and study, and virtuous activity or endurance.

To the example of Cook, if it were necessary, we might add those of others of his countrymen, who, since his time, have shown, in like manner, the possibility of uniting the cultivation of literature and sciences to the most zealous performance of the duties of the same laborious profession. For instance, Vancouver was a sailor formed under Cook; and to him we owe an interesting and ably written account of the voyage which he made round the world, in 1790, and the four following years. Lieutenant Flinders commanded the expedition sent out in 1801, to survey the coast of New Holland, and afterwards published an

* We have found this article in a printed collection of anonymous pieces, and are therefore unable to name its author.

account of his voyage, accompanied by a volume of charts, which are considered as placing the author in the highest rank of modern hydrographers. Nor ought we here to forget the late Lord Collingwood, second in command to Nelson at Trafalgar, and, in all respects, a man of first-rate merit, who, although he never sent any production to the press, has been proved by his correspondence, published since his death, to have been in reality one of the best of writers. Yet he was only thirteen when he first entered the navy, and during the remainder of his life he was scarcely ever ashore—circumstances which used to make his acquaintances wonder not a little where he got his style. He had always, however, been fond of reading and the study of elegant literature; and he found that even a life at sea afforded him many opportunities of indulging his tastes for these enjoyments.

OCCASIONAL NOTES.

REMUNERATION TO TEACHERS.

A NUMBER of years ago, when Stouber, the predecessor of Oberlin as pastor of a district in Switzerland, arrived at Walbach, he asked to see the school-house. He was conducted to a poor cottage, where he saw a crowd of children doing nothing. He inquired for the master, and a feeble old man was shown, lying on a bed in a corner. "What do you teach?" said he. "Nothing," was the answer. "How happens that?" "I know nothing." "What are you here for, then?" "Because I had grown too old and too weak to tend the pigs of the village any longer, and they put a younger and abler man in my place, and sent me here to take charge of the children."

We are not exactly so stupid in this country as the inhabitants of Walbach; nevertheless some very odd things could be told of teachers in the rural parts of England. Some who are employed to instruct the village children cannot write, and in some instances they can barely read. Of general knowledge they are so lamentably deficient, that many of the books used in their schools require to be constructed in the form of question and answer like a catechism. The deficient supply of good teachers is in truth a great and universal complaint. Efforts have for some time been making to increase the supply, by establishing normal institutions, yet we feel confident that all such endeavours will prove unavailing unless teachers be better paid for their labours. It is quite common in England to offer £60 per annum as a sufficient remuneration to teachers; and the consequence is, that no man with a good education and respectable character comes forward for the office. Any man possessing a character for integrity, who can write a good hand and keep accounts, will find no difficulty in realising £100 per annum as a clerk. How, then, should we expect an individual so circumstanced to become a schoolmaster for £60? The idea is preposterous.

Some of our readers have perhaps heard the following anecdote:—A lady in the country, the mother of a family, wrote to another lady, a friend in London, to ask her to be so kind as seek out a tutor for her boys. He was to be young and good-looking, to have an excellent moral and religious character, to possess a mild temper and obliging disposition, to be accomplished in many respects, and to be so learned as to take the entire charge of her sons' education preparatory to their leaving home for college—salary £20 per annum. The town lady speedily answered her friend's letter by simply observing, that if she should be so fortunate as discover such a prodigy of excellence, she would be glad to make him her husband!

We do not know whether this be a true story or only a good joke, but it answers as a clever illustration of the unreasonable expectations of clever respecting teachers, and the miserable salaries which are offered for their services. Nothing is more remarkable in high life than the large wages paid to cooks, and the small fees offered for governesses and tutors. "I understand Lady So-and-so keeps a French cook at a salary of a hundred guineas a-year." This is a piece of gossip which sounds well, and argues a large fortune and fine taste. Chatter about education and teachers is out of the question; and any young lady of fashionable appearance will answer to pass off before company as "my governess," provided she can exhibit with a certain degree of skill on the piano-forte.

Surely all this is a wrong state of things, and deserves unmeasured reprehension. We have a great mind to commence holding up to ridicule the monstrous requisitions of advertisers for persons to whom the education of youth is to be intrusted. The advertisements in the Scotch newspapers for parochial schoolmasters are particularly amusing. One appears in a paper now before us: it is for a parish schoolmaster who must be able to teach "English reading and grammar, writing, arithmetic, book-keeping, mensuration, geography, Latin, and Greek;" and the salary is to be the maximum, with the addition of a house and garden—that is to say, he is to have the largest allowance which is made, or something below £40 a-year, and reckoning house, garden, and fees, which are precarious, his entire revenue is to be worth about £70 or £75 per annum. Now, we ask if this be not unconscionable! A person is wanted who must have received a classical education, and in fact have been educated up to the point of eligibility for a living in the church; his moral and religious character is to endure the most awfully rigorous scrutiny; he will be expected to dress and live pretty

much in the rank of a gentleman—and, for all this, he is promised the amazingly high sum of 30s. a-week, which is about equal to the wage of a well-employed artisan or police officer! Can any thing, we ask, be more ridiculous than this modest proposal!

The proper education of youth is, without exception, the most delicate and important matter for arrangement in civil society, and the class of individuals to whom it is committed, ought to stand in the very first rank of citizens. It is certain, however, that a highly cultivated body of men will either refrain from attaching themselves to the profession of the teacher, or hasten at all convenient opportunities to leave it, if their condition be not elevated, both as respects emolument and public estimation. In the present note, we have no desire to say more on this important topic, and only add that we shall take every feasible occasion of agitating the question, until we see a little more common sense prevailing on the subject.

ADVICES TO YOUNG MEN ON WALKING EXCURSIONS.

YOUNG men, who break away from regular, and perhaps sedentary employment, to take a walking excursion of a few days in the country, often commit such grievous errors as mar their enjoyments, and deprive themselves of all the benefit they had calculated upon as the proper result of an exemption from ordinary duty. With soft and relaxed frames, they, in many instances, address themselves to walk such a distance each day as only could be conveniently walked by a person accustomed to such tasks. Accordingly, by the end of the second day at farthest, their feet are all over blisters, their strength is completely exhausted, and their whole system is in a fever of nervous agitation, the consequence of enormous voluntarily incurred suffering. The next morning, perhaps, sees them a little recovered, and, with their small stock of renewed strength, soaped stockings, and a vigorous resolution, they set out upon the third day's travel, which probably concludes by leaving them in a worse state than before. There is no time, however, to wait for a perfect recovery; so they travel on, and probably complete their excursion in a miserable dragging fashion, glad to get over the country without enjoying it, so that they only have the prospect of being again speedily at home and at rest.

This is the unavoidable consequence of ignorance and want of reflection. The excursion might have been a source of pleasure instead of pain, and might have added considerably to the youth's stock of ideas, instead of leaving him disgusted with the country and with nature, if he had only proceeded upon right principles. He ought to know that the body, after being long under the influence of a sedentary profession, or of ordinary city life, is not in a state fit for undertaking great fatigue. When soldiers, after being a considerable time in garrison, are about to undertake a long march, they usually are led out to take short walks each day for about a week beforehand, every day's walk lengthening a little, until they become fitted for the serious task. This they call being *beat into a march*. It is a practice founded on right physiological principles, and worthy of being followed by every individual in like circumstances. In the walks of the first two or three days, young pedestrians should not set themselves to any certain number of miles, but only walk as far as they feel their strength will agreeably carry them. Thus they will gradually acquire power, instead of losing it, and in the long run become good walkers, enjoying the country, moreover, as they go along, and leaving off with an increased love of nature, and a disposition to have another such walk at the first opportunity.

Young travellers, and old ones too, often make a great mistake with regard to eating. They suppose that, having much fatigue to undergo, they ought to eat a great deal; and the excitement of novelty, and the tempting and unusual food presented at inns, enable them to carry out this idea into practice. In a few days, however, they find themselves unaccountably unwell. This is the consequence of simple over-eating, for, in travelling, there is no need for more food than usual. Food is also taken at wrong times, and of wrong kinds. It is not uncommon for young pedestrians to walk ten or twelve miles before breakfast, not so much for any economy of time or money, as under the impression that they will have a capital appetite at the end of their walk. As they go along, they delight themselves with reflections as to how they will astonish the waiters, how fresh relays of eggs will be called for, and rolls vanish like morning dreams. Alas! when they have walked their dozen miles, their frames are in a state the most unsuited for the receipt of a full meal; and, if they are able to eat largely, it will be the worse for them after. The whole aim here is the very reverse of what it ought to be. A very full meal should never be taken on a pedestrian excursion, and that simply for the reason that there is no time to digest a very full meal. A breakfast or dinner during a walking excursion, when only a little time can be allowed for rest afterwards, should be light. Whether light or heavy, the longer the rest afterwards, the better—that is, of course, within a reasonable limit. Certainly the rest should not be less than three-quarters of an hour; and, if a heavy meal have been taken, half an hour longer will be required at the very least.

Many young travellers have the prudence to faro slightly during their day's walk, but, on getting to their inn in the evening, they make all up, as they

think, by taking a great composite meal—dinner, tea, and supper, rolled into one. If, as often happens, this be taken pretty late, the tea keeps them awake half the night, by virtue of its exciting power. But it may act injuriously in another way. When much of it is taken in proportion to the solids, it prevents digestion. The gastric juice, it must be understood, requires that what is submitted to it should possess a certain solidity. It is for this reason that nature has so arranged, in the case of sucking infants, that the milk curdles immediately after being taken, the gastric juice being thereby enabled to catch hold of it. When a young man, after exhausting his energies by a long walk, fills his stomach with a great *blatny* meal, he commits one of the greatest of imprudences. The gastric juice gets mixed and confounded with the mass, and several hours will elapse before any progress whatever be made in digestion. Many is the sleepless night endured on this account on summer excursions. It is obviously necessary that, if tea is to be taken at all at a late hour, it should be weak, and in quantity strictly proportioned to the solids taken at the same time. Coffee, however, ought always to be preferred to tea, if to be taken near bed-time, as its exciting power is much less.

The rules here laid down are all of them grounded on natural principles, which will be found more particularly explained in physiological works—those, for instance, of Dr Combe, which are by far the most intelligibly written, at the same time that they are even more philosophical than most others. By attending to such rules, a rural excursion may be made very delightful, and may have the best effects on both body and mind; while neglect of them as certainly must entail pain and disappointment.

THE FERRY OF BOLDSIDE.

A SCOTTISH STORY.

THE Ferry of Boldsid is situated within half a mile of Abbotsford, erected near the Tweed by the great ornament of the literature of Scotland. Though still presenting the convenience of a boat and boatman to passing wayfarers, it is comparatively but little frequented now-a-days, bridges being built near the spot, which afford a safer and more agreeable means of transit. Formerly, however, the ferry-boat constituted the only means of conveyance, to church or market, for all foot-passengers from the Selkirk to the Galashiels' side of the water, and *vice versa*. The fairs held at these towns always, of course, brought a temporary increase of custom to the ferry, in these circumstances. On one memorable occasion, a fair was held at Selkirk, and many were the passengers on that day at the ferry. In the morning, all went on well, but ere the visitors to the fair returned in the evening, the condition of the river was greatly changed. The rains had fallen heavily during the day, and the Tweed had risen rapidly, carrying down the brown soil from a thousand hills. Still the ferryman, by the help of a bold heart and a strong and skilful hand, continued to labour successfully in his vocation, and brought through the stragglers from the fair safely, by ones, twos, and threes.

At length, a party of fifteen persons arrived on the bank opposite the ferry-house. This company was somewhat remarkably circumstanced, being not only a fair-party, but also a wedding-party. A bride and bridegroom were there, surrounded by their friends, and with their *best-maid* and *best-man*, as the Scottish people denominate the bridesmaid and bridegroom's man. Happy and light-hearted, from the double festivity of the occasion, this party hallooed for the boat. The ferryman did not refuse to come at their call, though he could not avoid casting uneasy glances at the still swelling waters. He got safely across, and proposed to take the company to the other side by turns. Unfortunately, they would not agree to be so received. In the elation of the moment, they saw not, or despised the danger; and, notwithstanding all the ferryman's remonstrances, the whole fifteen leapt at once into the boat. Ere another word could be said, they had it also pushed off from the shore.

"Sit steady," cried the boatman, earnestly and loudly, as he gave the first stroke with the oars; "be steady, for your lives!" He spoke, unluckily, to those who were not in a mood to attend to his caution, even if they had comprehended, as he did, the full perils of their position. They were all young people, fresh from a scene of enjoyment, and happy in the consciousness of what had brought them together. Some of the men were no sooner in the boat, than they resumed such rustic badinage as had been passing among them ashore. The light boat, already depressed to the water's edge, rocked perilously from their unguarded movements. "Sit still, all of you!" exclaimed the boatman again, in tones of earnest entreaty; "be quiet, or the boat will certainly split or sink!" His words were still unheeded, and the consequences were as he foresaw. Some who tell the story aver that the boat struck a rock; but this is less likely than that the timbers split open, simply with the weight above, and the oscillations alluded to, which would obviously have a powerful effect in such circumstances. However this may be, the fragile bark was at all events broken to pieces, and the whole party thrown into the deep and turbid stream.

This accident happened in the evening; but there was still sufficient light to enable the whole transaction to be seen perfectly by persons at a considerable distance, whose attention was arrested in the first instance by the agonising shrieks of the females, and the lower-toned but not less appalling cries of the men, thus cast upon the mercy of the waters. To afford help to them, however, was a thing barely possible. The river bore one and all of them down with such rapidity, as to set at naught the exertions of those among them who could swim; and this would probably have been the case even if their condition had been more favourable for that mode of escape. One man only of the number was able to reach the bank. He had nearly grasped a bush, and safety lay seemingly within his reach, when suddenly he felt himself seized and pulled back by one of his companions, a young woman, the bridesmaid of the party. "For the love of Heaven!" he exclaimed, "let go your hold, or we must both perish!" "No!" answered the poor girl, clinging to him with a degree of force conceivable only in such a moment of mortal agony—"no! come death, come life, I shall hold by you!" The man, nevertheless, got his foot to the ground, made a powerful exertion, and reached the land, carrying with him the girl who had fixed herself upon him.

For a few minutes, the pair thus rescued were unable to utter a word, and could only express their gratitude to Heaven in the silent language of the eyes and heart. As soon as the young woman regained the power of ordinary speech, however, she addressed her companion in these words:—"I am the betrothed bride of another man; but I have said the word at this awful moment, from which I shall never draw back. In death or life I am yours! If you will take my hand, we shall part no more in this world." The young woman who thus spoke was noted for her comeliness, as well as for the excellence of her character and her amiableness of disposition. The young man who had saved her was well aware of this, and heard her affecting offer with as much pleasure as any thing could excite at such a time. In these extraordinary circumstances was a match made between the pair. They joined hands, and from that moment held themselves united for life.

Meanwhile, the waters of the Tweed had swept down, and brought destruction to every other member of this ill-fated party, excepting only one man. This individual had caught and attached himself to a portion of the broken boat, of sufficient size to bear him up above the surface; and along with this splinter he was carried rapidly down the river, while his companions were perishing. It is said that he himself was hopeless of ultimate preservation; but, after being borne down in an inconceivably short space of time, for a distance of two miles and upwards, succour came to him in an unexpected form. A boatman, who kept a ferry at the point alluded to, chanced to be looking out at that moment on the foaming river. He saw approaching him the person attached to the piece of wood, and even heard the unfortunate man's voice—not calling for human help—but calmly chanting a psalm, in praise of Him from whom alone, in that extremity, the worshipper had any hopes of aid. The psalm, it may be interesting to the reader to know, was the 103d, a peculiar favourite in past days with the rural population of Scotland, and one which almost every child could say by heart, to use their own phrase on such occasions. The sentiments contained in it are such as to justify this preference.

The Lord our God is merciful,
And he is gracious,
Long-suffering, and slow to wrath,
In mercy pleases.

Such pity as a father hath
Unto his children dear,
Like pity shows the Lord to such
As worship him in fear.

For he remembers we are dust,
And he our frame well knows,
F frail man! his days are like the grass,
As flower in field he grows:

For ever it the wind doth pass,
And it away is gone;
And of the place where once it was
It shall no more be known.

Such was the appropriate hymn which the individual referred to was engaged in chanting, when borne along the waters, to a premature grave, as he himself believed. The ferryman who saw him, however, was a man of stout heart, and formed an instant resolution to attempt his rescue. Running hastily to his boat, he loosened the fastenings, and was in a few moments in the middle of the current. He could not prevent himself from being carried rapidly downwards, but he was successful in taking up the floating man. They were both landed in safety, at a point a considerable way down the river.

The man thus rescued lived to a very advanced age, and never, during the remainder of his life, did he forget for one day the fearful peril from which he had been saved. He got the splinter of wood into the ferryman's boat, and carried it afterwards to his own home. There, at a future period, he made it be introduced into the structure of the coffin destined to receive his remains, and kept this article beside him till the hour of his death. Then, in accordance with his wishes, he was laid in earth with the wood wrapped around him, which he had ever looked upon as the immediate instrument of his preservation.

This melancholy accident, by which twelve persons were consigned to a premature grave, made a great sensation, it may well be believed, in the district where it occurred; and to this hour it is remembered by all who dwell near the Ferry of Boldside.

VIEW OF SOME RECENT LECTURES IN DUBLIN.

On Wednesday, the 8th April last, a series of lectures given in Dublin by members of the Royal Zoological Society, terminated with one on the Chamellion, delivered by Sir Philip Crampton in the theatre of the Dublin Society, which was crowded on the occasion by a most respectable auditory, the Lord-Lieutenant being amongst the more distinguished persons present. The summary of the winter's lectures, which was afterwards given by Mr Balls, contained so many interesting particulars, that we believe it may be worth while to present an abridgement of it. We quote from the report given in a supplement to Saunders's News Letter of the 13th April.

"I commence with his Grace the Archbishop of Dublin, President of the Society, who, in a short address, remarked on the great progress natural history had made in public estimation within a few years, and contrasted it with the not very remote time when a naturalist was considered an object of wonder or contempt. He lauded natural history as a means of developing the intellectual and moral faculties, and very happily illustrated his views by reference to that most excellent story of 'eyes and no eyes.' His grace stated that, were we merely to consider the study of nature as a recreation, it deserved our best support as an amusement free from evil, but that it had higher claims as a volume of God's works, the right understanding of which is within the reach of the great mass of the population, who, could they be brought to read it, would derive the highest good both to their temporal and eternal interests, from the development and exercise of their faculties. His grace wisely adverted to the common but very injurious custom of degrading scientific pursuits which have no very definite ultimate object of utility, and he well instanced astronomy, from which results so unexpectedly advantageous to man have arisen; perhaps I may add another apposite example—that afforded by the illustrious Jenner, who, with the eye of a naturalist, the skill of a physician, and the reasoning of a philosopher, saw (what thousands before must have seen), a loathsome disease in a cow. But he looked at it, and reasoned—the result has been, that to three-fourths of you he has preserved that smoothness of skin which forms so important an item in personal beauty, to many of you your lives, and to not a few your sight. Who could have imagined that the patient examination of a foul disease in a brute beast, could have originated the greatest and most general good that man has given to his race." After some further remarks on the archbishop's address, and advertent to the lectures of Dr T. E. Beatty on the preservation of species, and those of Dr Corrigan on the circulation of the blood, Mr Balls proceeded—"Dr Coulter gave you an account of the habits of grizzly bears in California, and told very surprising stories of their great strength and ferocity, which fell under his own observation while resident in their neighbourhood. He narrated many hair-breadth escapes and deeds of daring in the pursuit of those monsters of the forest, in which he showed how much more man owes in his encounters with wild beasts to coolness and self-possession than he does to animal strength. Thus, I once saw a butcher's boy dare the utmost ire of an infuriated bull, which had just before routed a civil and military force brought out against him; indeed, so great was the panic he caused, that not a few of the routed sought for refuge in the upper story of a small house, when some one calling out that the bull was coming up stairs, more than one of the party jumped out of the window to avoid him. However, he had gone in another direction, where he was met by the boy twelve years old, who stood directly in his way, struck him with his hand on the nose, and jumped aside. The bull charged the boy several times, who repeated his operations, until the routed foe gathered courage, and again came to the attack, when the bull was brought down by several shots. Dr Coulter mentioned that Indians distinguished the bears most celebrated for rapine by name, knowing them from their foot-marks. Strange though this may appear to us, who do not direct our attention to such subjects, yet we have many instances of similar powers of observation. I may notice one of recent occurrence, in a late very unfortunate Australian expedition. The party sent out experienced great privations, and consequent delay in returning to the colony. On their journey towards home, they came upon the foot-marks of a number of men; the native who was with them stated whose they were; and on the arrival of the travellers at the colony, it was found he was quite correct, and had named every individual of a party sent out to succour those who were missing. Dr Coulter's paper being, as it were, a part of his personal narrative in his enterprising travels, could not fail to interest those who value original observation."

Dr Houston's lectures on the internal structure of the ear were next spoken of; and Mr Balls then alluded to those of Dr Kennedy on "the physical agencies which influence the organisation and development of animals and man. He wisely and philosophically urged attention to physical education on all who value soundness of body and mind, and showed examples of the advantages resulting from such attention, and the injurious effects from its neglect. He instanced several cases of self-produced deformity or mutilation, and in a playful but justly satirical manner assumed that the females of no nation could be so irrational as, with engines composed of steel, whalebone, and strong cord, to reduce by force the space essential for the proper movements of vital organs; as well may we hope to improve the correct going of a chronometer by bulging its cases. The ideal beauty sought to be obtained, does not result from the operation—the operators, not knowing where to stop, give another and another tug, until that wasp-waistedness is acquired,

which is as unlike real beauty as the churn-shapedness which results from it in old age is unlike grace. One example, however, is better than much precept; and as I cannot with propriety instance any lady, I will take a gentleman, who, when about seventeen years of age, had attained a much more than ordinary height, and with it the disadvantages of what is called over growth, particularly a sensation of weariness from sitting or standing for any continuance. At that time, the numerous but now extinct race of monkey-men called Dandies were at their zenith, and stays were much in use. He procured one, with all its accompaniments of straps, buckles, and bones; and, braced therein, found at the moment comfort and relief; but he soon discovered that it was becoming every day more needful. A book on physical education then fell in his way, and opened his eyes to the real state of the case. He saw that, when muscles are weak, if supported, or their work done for them, they become weaker, until they fade away into uselessness; while, on the contrary, if worked gently and progressively, they gradually gain strength, and acquire permanent health and force. Acting on this view, he cast away his stay, and undertook a course of exercises, the object of which was to develop the muscles he before sought to support. The result was, that he rapidly acquired well-developed natural stays, which rendered him totally independent of artificial support. Dr Scouler, in a recent lecture read at the College of Physicians, described a distortion of head, produced artificially, by some of the American Indians; and showed specimens in which the foreheads were pressed backwards, and the sides of the head outwards, so as to produce the most astonishing deformity; yet, from the doctor's account, this practice is not so inconsistent with reason as that before alluded to; for it does not appear that the head-pressed, who are the chiefs of the nation, are in aught sufferers, either in health or mind, from the operation. Who can say this for the lung-pressed? A treatise on the self-produced alterations of the animal, man, would afford much scope for philosophical observation. We stare at the Indian who sits and stretches the cartilage of his ears, until they serve him as straps in which to pack his fishing-hooks, knives, and other small valuables—we think not of contrasting the utility of this practice with that of certain folk who make tiny orifices in their ears, from which they hang pendant miniatures of brass candlesticks, or other equally graceful forms. Surgeon Wilde, in his interesting book, lately published, speaks of the exceedingly graceful mein of some Arab girls he met, carrying water pots on their heads. He takes the opportunity of deprecating back-boards, collars, and such like implements of ignorant torture, which go far to effect the very object they are invented to counteract. If the pupils in ladies' boarding-schools were encouraged to dance and run about with books, for instance, à la milk-pail, paying forfeits for dropping them, they would take pleasure in the exercise as a feat of agility, while their carriages would be quickly improved, and the governesses saved the perpetual and teasing cry of 'Hold up your head, my dear.' If colleges would institute a new degree for professional men, who may be called doctors of physical education; were intelligent minds thus directed to the subject, and the public induced to place confidence, how comparatively little would doctors of medicine have to do. We should then seek advice to preserve health when well, rather than to repair it when shattered. Dr Kennedy showed to you in M. Huguemin, an example of the effect of well-directed exercise. This excellent professor of gymnastics, while he is a model of graceful strength, shows evidence of having been once of rather slight form.

Charles Hamilton, Esq., commenced on our third night of meeting, with a paper on deer (cervidae), and after a few general views on life and organised matter, dwelt for some time on the singular phenomena presented by most species in their annual change and growth of horns—as they are improperly called, for they are not analogous to horn, but are in reality processes of bone from the skull—which, in the stag for instance, bud out, as it were, in a soft and sensitive form, in single spikes the first year, and gradually assume a bony hardness. After remaining on the animal's head some months, they drop off, and are succeeded by larger forked horns, and so on at regular intervals, until the full head of antlers is acquired. The variation of the size of arteries, the progress of the antler through its vascular and highly sensitive form into a bony and insensible substance, to be cast away when it appears most useful, with the changes of temper, habits, &c., of deer, during the course of this change, are subjects of great interest, and not the less so because they are common. Mr Hamilton gave you many interesting particulars about several species, amongst others the reindeer, a most important animal, when we consider that without it the people inhabiting the Arctic regions would be destitute. No animal exists in any other part of the world that ministers to so many of the wants of man as the reindeer. An hour would be well spent in speaking of this one alone. The family are all more or less interesting, and it is to be regretted that much difficulty exists in propagating exotic species in these countries. What this difficulty is, I do not think very clear, but that it exists has been proved by repeated experiments. Possibly impatience under restraint has been the cause; and perhaps if we could defend from man—the common enemy of the race, before whom our own stag is fast disappearing—a few reindeer, wapiti, roe-bucks, &c., and turn them out to stray on our mountains, they would live and do well where now not even a goat finds sustenance. The accomplishment of such naturalisation is one of the particular objects of our society, and it is one of much higher rank than the yielding to love of novelty—a mischievous passion, which grows by indulgence, and is never satisfied. It would be a source of much comfort, did those only complain of want of rarities who well understood a single animal in the creation. I may conclude my very imperfect notice of Mr Hamilton's interesting paper, by recounting an anecdote of a wapiti in our own gardens. This deer became affected by a disease of the wind-pipe, and a consultation of physicians being had, it was decided that the operation of laryngotomy should be performed

by the surgeon-general. Accordingly, a number of men with boards, ropes, &c., contrived, at considerable personal risk, to secure the patient in a corner. With much difficulty the operation was commenced; but the moment the wind-pipe was opened, she felt relief, and at once submitted to the tender hand of the operator. When it was necessary several times afterwards to introduce a probang, she bore the operation not only without resistance, but with evident desire to facilitate it, though the pain must have been very great, as was shown by her agonised shuddering, while the expression of submissive suffering and confidence in the face, would have been sufficient to call up a blush in those who would shrink from momentary pain, which may save them from lingering suffering, or even death.

Surgeon Hargrave gave you a very interesting insight into an extensive subject, the prehensile organs of animals, in which he showed the astonishing fertility of invention in nature. The claw of a crab, the tail of a monkey, the talons of an eagle, the trunk of an elephant, the sucker of a cuttlefish, the jaws of a dragon fly, and a thousand other less familiar subjects, in form most various, but in end the same, may be brought before you, minute inquiry into any one of which would unfold much physiological knowledge. Amongst these, the elephant's proboscis strikes us with the greatest astonishment, from its varied purposes; at one time only a nose, at another a drinking vessel, a water-engine, and a bellows; and then a hand, guided by many thousands of muscles, possessing unequalled mobility and enormous strength, it can pluck a blade of grass, or tear from its roots a palm—can catch a fly, or fella tiger. Yet the human hand excels this and all other instruments of prehension; for though in its naked state its owner cannot effect many things that are easily accomplished by other animals, yet guided by mind, he can fashion with it instruments whereby he can not only excel individual animals, but attain ends which could not be come at by the combined might of all other instruments of prehension in nature.

Professor Harrison gave you a popular view of molluscous animals. Some few years ago, conchologists and collectors of shells were held in little esteem, and the malacologists, or persons interested in their animal inhabitants, were here unknown. The case is now different; conchology is justly valued for the aid it affords to the important science of geology, for fossil shells are not in these days considered freaks of the plastic power of nature, but (as they have been elegantly termed) the medals of creation, from which we may obtain data to judge of the relative ages of the earth's strata. The necessary knowledge of them can be best obtained by studying recent shells, and the study and the collection of these objects are now admitted to be worthy recreations, vying with floriculture in interest, and contending with it in utility—the one serving in the hands of the geologist most important purposes, while the other renders up its service to the horticulturalist and botanist. In reference to shells, it has been well remarked, that if the mansion in which an animal dwells is worthy of examination, the architect and inhabitant must be so. The works of Poli and others show the interesting results which flow from such examination to the physiologist and comparative anatomist, for it is by tracing the progression of faculties from the lower to the higher animals that we are to look for the revelation of many of the mysteries of nature. The eloquent professor gave you very interesting accounts of the nautilus and argonaut creatures, which, from the earliest periods, have attracted the attention of poets and men of science, both equally inaccurate in description. It is strange how many instances have occurred in natural history, in which absolute fables have been handed down uncontradicted for ages: thus, in this case, the story of the argonaut spreading her sails to catch the wind as she floats on the surface of the water, has been believed by all, and doubtless seen in the mind's eye at least by many; while the most celebrated naturalists of the present day have waged the fiercest scientific war on the question of the right of the animal found in the shell of the paper nautilus to be considered as the fabricator of it. An immense quantity has been written on this subject, and it is but a few months since that the matter has been set at rest by the only court of appeal that can decide on disputed points of natural history—I mean, observation. Madame Power and M. Sandar Rang instituted such courts, and by patient investigation have proved that the once-called sails are arms, by which the shell is not only held in its place but fabricated; thus proving most satisfactorily, by observation, what eloquent naturalists, theorising from analogy, had so long doubted. This story will put you in mind of the very useful moral conveyed in the joke put upon the Royal Society by the king, who asked that learned body why a tub containing water did not become heavier by adding to it a living fish. Very many sapient reasons were offered in explanation, until one sceptical gentleman experimented to prove its truth. If his majesty's intent were to show the value of observation, compared with the vain reasoning and theorising of the day, it was a lesson of much utility. Professor Harrison concluded with observations on the injuries done to wood-work exposed to sea by the teredo, and he proved to you the enormous expense this little creature entails on man, in protecting by copper, and other means, his ships from its destructive ravages. Though this animal has obtained from the great Linnaeus the title of *colymbus navius*, yet observation shows, paradoxical as it may seem, that, did it cease to exist, the earth would be a bog, the sea scarcely navigable; for the mouths of rivers would soon be blocked up by trees, washed down by floods, while the ocean would be dangerously covered with floating logs of timber; but now these trees and logs are eaten up in a very few months by the teredo, which is thus shown to be the best friend of the navigator, though unthinkingly called by him his worst foe. Who—who that has reason—would dare, if he could, blot out the race of any animal from the face of creation? Man has many times suffered from his attempts at extermination, and in no way, perhaps, would he suffer more, than by utterly destroying the mischievous teredo, and its active little ally, the xylophagous limneria.

Professor Kane showed you a number of interesting products of the animals which minister to our wants or luxuries. The subject is one of very great extent; a mere catalogue would quite astonish those who have never thought on the subject. As a familiar example, take a lady and gentleman in full dress; it is not unlikely that the following animals have suffered death to furnish their outfit:—elephant, oyster, bullock, bleake, stag, silkworm, horse, cochineal, lac insect, musk-deer, bee, ermine, calf, civet, pig, tortoise, kid, ostrich, kangaroo, bird of paradise, swan, beaver, sable, sheep, whale, goat, walrus, rabbit, mussel, bear, and probably a great many others that I cannot recollect. If the lady get cold, blistering beetles or leeches may afford her important aid, and in the days now past, eye chemistry was all-important in *materia medica*, she would be dosed with numerous nauseous drugs, drawn from the animal kingdom. The medical books of former times are half filled with modes of preparing animals for use in medicine; even man himself was dried, powdered, boiled, distilled, and otherwise manipulated, to furnish remedies." Mr Balls stated that the ladies had taken much interest in Dr Kane's lectures, and had indeed contributed much to the success of the whole series. He then hastily reviewed a lecture by R. Mallet, Esq., on the principles of contrivance in machines and animals; after which he noticed that of the Rev. Cesar Otway on the habits and intellectuality of animals, from which we lately gave a few extracts in the present work.

SOUTHGATE'S TRAVELS IN THE EAST.*

A "Narrative of Travels in Armenia, Kurdistan, Persia, and Mesopotamia, by the Reverend Horatio Southgate," forms an interesting addition to the number of those works by which the Christian missionaries of the United States of North America have of late years gained for themselves so much honourable distinction. By reprinting the productions of the Reverend Howard Malcom, we ourselves gave a practical expression of our approval of this peculiar class of works, which combine information upon points of the highest interest to man, with such a measure of lively and entertaining description as serves to arrest the attention even of those more exclusively partial to what is called light reading. Mr Southgate is a fit and worthy colleague of the writer just mentioned, and we know not that greater or more appropriate commendation could be bestowed on him.

In an introduction of considerable length, Mr Southgate gives a very able and candid view of the doctrines of Mahomedanism, with observations upon its present condition and prospects in various countries of the East. The tour of the reverend missionary commenced with a visit to Constantinople, from which city he passed up the Black Sea to the port of Trebizond, and then crossed, through the provinces of Armenia and Kurdistan, into Persia. His remarks upon this route, relating to the wandering Kurds and Armenians, and descriptive of the large cities of Erzerum, Betlis, Tebriz, and others, fill the first volume with very interesting matter. We prefer, however, to take up the traveller after his entry into central Persia. He formed a very low opinion of the people of that country, as regarded many important points of social morality. The Persian dervishes are described by him as intolerable pests. "These religious mendicants resemble more the santons and fakirs of India than the dervishes of Turkey. They are not, like the latter, gathered into communities, but roam over the country, living upon charity, and practising villanies of every sort. They carry with them a horn, which they blow on approaching a town, and a little wooden vessel in which they receive their alms. They are not respected by the people, and are exceedingly insolent. They are clamorous in demanding charity, and sometimes sit down before a house with the determination not to quit it until money is given. There they remain, day after day, and week after week, exasperating the inmates, until their demand is granted, or they are beaten away. One sat in this manner more than three months before the British residency in Bagdad.

A story was told me at Tehran of another, who placed himself in a niche of the wall in front of the ambassador's palace. His incessant importunities becoming troublesome, and it not being thought safe to oust him by force, a curious expedient was devised. The ambassador gave orders that the niche should be bricked up. The dervish was warned of the intention, but persisted in maintaining his position until the wall had advanced as high as his chin, when he thought it prudent to ask a release. In another instance, at Shiraz, a dervish had taken his station at the foot of the flag-staff, where his clamour soon became annoying. The agent quietly gave orders that the staff should be washed every morning, and a man was sent up for the purpose, who poured down pailfuls of water, until the intruder beneath was glad to decamp.

Lying is still more characteristic of the Persian than begging. "There does not, I am ready to believe, exist a country where society approaches more nearly to that (which moralists have sometimes imagined) of a community where truth is unknown, than Persia; and the only reason why there does not exist a corresponding want of confidence, is, in good part, that inherent vanity of the Persians which makes them willing to be deceived. I learned for myself, long before leaving the country, that my only security was in acting upon the supposition that every man was

unworthy of trust. 'I have never,' said a pious and intelligent gentleman who had resided twelve successive years in the country, who had travelled over almost every part of it, and been conversant with all classes.—'I have never,' he said to me one day, 'seen a Persian whom I found, on good acquaintance, that I could safely trust.'

It is wonderful, indeed, with what facility most Persians utter a falsehood. It has often seemed to me like an instinct with them. They are fully conscious of the vice, and acknowledge that it prevails every where among them. They perpetrate it with the utmost indifference, and, on being betrayed, seem to have no shame, nor any sense of having done wrong. They practise it with the most astonishing hardihood. I have heard a Persian lie, and persist in it even against the immediate evidence of my senses." The source of this habit, so disgracefully universal, is to be sought for, our author thinks, in the native character of the Persians, in their imaginativeness of mind, and love of the marvellous. Their extreme affability of speech aids in producing the same effect; they often lie for the mere sake of pleasing. "But that which lies beneath all these, and which is the root of all, is their want of conscientiousness, and singular weakness of moral principle."

We have long been accustomed to associate with Persia very erroneous notions of splendour and magnificence. Tehran, the capital of the country, containing about 60,000 inhabitants, is characterised by "streets peculiarly bad, for the most part destitute of pavements, narrow, irregular, and full of dangerous holes. The houses are extraordinarily mean, and unsightly ruins, covering in some instances extensive areas, frequently meet the eye." The interior of these dwellings, except in the instances of a few abodes of the great, corresponds with the exterior. So much for the aspect and condition of the first city of the Persian empire. The following quotation will exhibit the common state of the rural dwellings of the land. "On opening a door, we came suddenly into the family apartment, where were two or three women and six children in the full enjoyment of domestic comfort. In order to understand what domestic comfort means in Persia, a little explanation is necessary. The most common fire-place in a Persian apartment is a circular hole in the ground, two or three feet deep, called a *tandour*. A fire is lighted at the bottom, and when this has burned out, a fine glow of heat remains. A low wooden frame, somewhat resembling a table with its legs reduced to the length of a foot, is placed over the *tandour*, and upon this is spread a large coverlet, which extends several feet beyond the table on every side. The family then lie down in a circle, their bodies forming the radii from the *tandour*, which is the centre. Thus disposed, they draw the coverlet up to their chins, and the beholder sees nothing but a circle of heads emerging from beneath it. Our sudden entrance produced some confusion among the inmates, and the master appearing at that moment, ordered the family to retire to another apartment, and invited us to take their places under the coverlet. We had had so many lessons, however, upon the imprudence of occupying family quarters in a Persian village, that we were content to spread our carpets in the farthest corners of the room, and repose upon them." In truth—as, but for early prepossessions, we should at once perceive—no country can be the scene of any thing like general magnificence, where the people are plunged in ignorance, and do not enjoy the constant advantages of active commerce and rational liberty.

Though the Persians show a total disregard for the precepts of the Koran in many important practical points, as in the case of wine-drinking for example, which is universal, they are so far staunch Mussulmans as to show a bigoted contempt for all forms of religious faith but their own. On visiting a very interesting spot, near Hamadan, a town on the southwest of Tehran, Mr Southgate saw this fanaticism cruelly exemplified, to the cost of himself and a few poor Jews. The spot alluded to was the tomb of Mordecai and Esther, whose story forms so pleasing an episode in the troubled annals of the race of Abraham. "Externally, the tomb is a very plain structure of brick, consisting of a small cylindrical tower and a dome (the whole perhaps twenty feet high), with small projections or wings on three sides. On the summit of the dome a stork had built her nest. The outer door was a single stone. While we were waiting for the key, a throng of young Mussulmans gathered round and began to abuse us. As soon as the door was opened, and we were about to enter, followed by several Jews, the crowd raised a shout and rushed upon us with sticks and stones. I turned to remonstrate, but the rabbi checked me, saying, 'It is not meant for you, but for us. It is nothing strange.' We hurried into the tomb, and shut the door. The first apartment was a small porch formed by one of the wings. The entrance from this into the interior was so low that we were compelled to get upon our knees. Here was the place of the dead. The apartment was perfectly plain, simply plastered, and paved with glazed tiles. The structures over the spots where the dead are said to repose, are wooden frames, with inscriptions in Hebrew and flowers carved upon them. I wished to read the inscriptions, but the gloom of the place rendering it impossible, the rabbi directed one of the Jews to bring a candle. On attempting to go out, he was driven back by the crowd, who had raised an incessant uproar from the moment that we entered

The poor Jews were afraid to show themselves, and it was agreed that they should remain while we went out and endeavoured to disperse the mob. On issuing from the tomb, we found that their number had greatly increased. We spoke to them, and they answered with a volley of stones." Mr Southgate's servant was seriously hurt, and the Jews had to remain for a long time shut up. Our author conceives it to be probable that this tomb, which was erected in the year of the world 4474, really contains the dust of the fair Jewess, who won the affections of Ahasuerus, and of her persecuted kinsman, who "sat at the king's gate."

We have had much pleasure in following the reverend missionary on his overland route from Tehran to Bagdad, and from Bagdad up the Tigris to the Black Sea, whence he returned by a steamer to Constantinople. On the present occasion, however, we can only yield space for another brief quotation or two from this very excellent work. The following is an account of an illusion of the desert, known under the title of the *mirage*, and which, if our memory serves us rightly, deceived a modern general and army on one occasion in Egypt to such an extent as to cause the escape of an important body of the enemy. "Soon after we started, I was surprised by the sight of what appeared to be a river before us; and, as we advanced, was still more surprised at the slowness with which we approached it. The deception continued more than half an hour, before I discovered that it was the mirage of the desert. The delusion was perfect. It seemed like a very large stream, about three miles distant, and every slight inequality in the level of the desert appeared like an island rising above its surface. While we were still, according to the estimate of our muleteer, about twenty miles distant from the city, the tops of its minarets and date-trees peered above the horizon, like the first sight of the upper spars of a ship at sea. As we drew near, the walls gradually rose to view. The mirage receded as we advanced, until, at length, while we were still some miles distant, minarets, and trees, and walls appeared to be floating in the illusive stream. Mahommed, to whom such sights must have been familiar, draws from them one of the finest similes in the Koran. 'As to the unbelievers, their works are like the vapour in the plain, which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing.'

The bigotry of the followers of Mahommed has been alluded to, and it is remarkable, that, to gain a proselyte, they will forego almost any purpose, however cherished. "During the Saracenic conquests, Christian captives often saved themselves from slavery or death by apostasy; and instances of recent occurrence were sometimes related to me, during my travels, in which Christians, exposed to the fury of Mussulmann revenge, rescued themselves, in the last extremity, by crying aloud, 'There is no God but God, and Mahommed is the prophet of God.' A European officer, in the service of the late Pasha of Bagdad, had rendered himself obnoxious to the soldiery by certain infirmities of character, which would have been patiently endured in a Mussulmann superior, but could not be borne, in a Frank. The ill will of the soldiers at length arose to so great a height that it could not be restrained. One day, while he was drilling a party of them in the parade-ground, some violent expressions fell from him which threw the incensed soldiers into such a frenzy, that they rushed upon him with one accord, crying out against his life. The officer, seeing no way of escape, and expecting instant death, exclaimed aloud, '*La ilah ill Allah*,' &c. Instantly every arm was dropped, and the soldiers suddenly fell back, as if disappointed of their victim.

The same day the officer was conducted to the house of the mufti, to be instructed in the elements of his new faith. But ere he had made much progress, a friendly message was received from the pasha, representing the circumstances of the officer's conversion, and how improbable it was that he would ever become a sincere Mussulmann, and ending with the intimation that it would be as well to dismiss him. The mufti yielded to the wishes, if not to the arguments, of the pasha, and the proselyte was secretly hurried out of the city, and conveyed into Persia. It hardly need be added, that his attachment to his new religion ceased as soon as he found himself again in a place of safety."

The wine-drinking of the Mahomedans has also been referred to. Some of the most renowned supporters of the faith have openly indulged to excess in wine. The wine-magazine of Shah Abbas, one of the most able of the Persian sovereigns, "who reigned in the seventeenth century, was among the most costly edifices of Persia. It consisted of a spacious hall, of which the entire roof was one magnificent dome. From the floor to the height of eight feet from the ground, the walls were of jasper. Above this, on every side, and over the whole interior surface of the dome, were niches of a thousand shapes, filled with vases of every imaginable form and material, appearing to the eye like incrustations upon the walls. They were of crystal, cornelian, agate, onyx, jasper, amber, coral, porcelain, gold, silver, and enamel, and were filled with the choicest wines. The pictures of this monarch, which are preserved to the present day, generally represent him in the act of drinking." One of the most ridiculous consequences of the Mussulmann laws on drinking, is the license allowed to those who prefer distilled liquors to wine. The former are not forbidden in the Koran, and the "consequence is, that the

confirmed sot, who swallows the strongest potations, is held in better repute than his more moderate neighbour who satisfies himself with wine. Another consequence is, that among the Turks, who are more scrupulous in observing their law than the Persians, there are far more who indulge in the use of ardent spirits than of the juice of the grape, and the effect of the law is to patronise drunkenness in the highest degree, while it condemns it in its mildest and least exceptionable form. A Turk, therefore, as he becomes a more confirmed sot, becomes, in the same ratio, a better Mussulmann; for when he has reached that stage in which wine is too weak for his palate, he has only to grow conscientious and reform upon brandy."

OH! THE FLOWERY MONTH OF JUNE.

[FROM GILFILLAN'S THIRD EDITION OF POEMS AND SONGS, LATELY PUBLISHED.]

Oh! the flowery month of June again I hail as summer's queen;
The hills and valleys sing in joy, and all the woods are green;
The streamlets flow in gladness now, the birds are all in tune,
And nature smiles in summer pride, in the flowery month of June!

There's music in the laughing sky, and balm upon the air;
The earth is stamped with loveliness, and all around is fair;
There's glory on the mountain top, and gladness on the plain;
The flowers wake from their wintry bed, and blush in bloom again!

Oh! the flowery month of June! my heart is bounding wild and free,
As with a fond and longing look I gaze once more on thee!
With all thy thousand spangling gems—a bright and blessed boon—
That come to cheer and welcome in the flowery month of June!

The lark hath sought an upward home, far in the dewy air;
While lowly by the rose's cheek, the blackbird's singing there;
Or, in its leafy bowers unseen, the thrush bursts forth in song—
A low and pleasing melody the woody dells among!

Oh! the flowery month of June; ah! me, where are the fond ones fled?
No spring comes for the parted friends, nor summer to the dead!
I miss them at the calm of eve, or sunny hour of noon;
Nor morning songs awake the dead in the flowery month of June!

AN HOSPITAL SCENE IN PORTUGAL.

"I wish to give you," said a British officer, in a letter to a friend during the Peninsular war, "some idea of a scene I witnessed at Miranda do Cervo, on the ninth day of our pursuit. Yet I fear that a sight so terrible cannot be shadowed out, except in the memory of him who beheld it. I entered the town about dusk. It had been a black, grim, and gloomy sort of a day; at one time fierce blasts of wind, and at another perfect stillness, with far-off thunder. Altogether, there was a wild adaptation of the weather and the day to the retreat of a great army. Huge masses of clouds lay motionless on the sky, and then they would break up suddenly as with a whirlwind, and roll off in the red and gloomy distance. I felt myself in a state of strange excitement. My imagination got the better of my other faculties, and I was like a man in a grand but terrific dream. Thus feeling, I passed the great cross in the principal street, and suddenly fell in with an old haggard-looking wretch—a woman, who seemed to have in her hollow eyes an unaccountable expression of cruelty—a glance like that of madness; but her deportment was quiet and rational, and she was evidently of the middle rank of society, though her dress was faded and squalid. She told me (without my asking her), in broken English, that I should find comfortable accommodations in an old convent that stood at some distance among a grove of cork trees; pointing to them at the same time with her long shrivelled hand and arm, and giving a sort of hysterical laugh, 'You will find,' said she, 'nobody there to disturb you.'

I followed her advice with a kind of superstitious acquiescence. There was no reason to anticipate any adventure or danger at the convent; yet the wild eyes, and the wilder voice of the poor creature, powerfully affected me; and I went on in a sort of reverie, till I had walked up a pretty long flight of steps, and was standing at the entrance to the cloisters of the convent. I then saw something that made me speedily forget the old woman, though what it was I did see, I could not, in the first moments of my amazement and horror, very distinctly comprehend.

Above a hundred dead bodies lay and sat before my eyes, all of them apparently in the very attitude or posture in which they had died. I looked at them for at least a minute before I knew that they were all corpses. Something in the mortal silence of the place told me that I alone was alive in this dreadful company. A desperate courage enabled me to look steadfastly at the scene before me. The bodies were mostly clothed in mats and rugs, and tattered greatcoats; some of them merely wrapped about with girdles of straw, and two or three perfectly naked. Every face had a different expression, but all painful, horrid, agonised, bloodless; many glazed eyes were wide open, and, perhaps, this was the most shocking thing in the whole spectacle—so many eyes that saw not, all seemingly fixed upon different objects; some cast up to heaven, some looking straight forwards, and some with the white orbs turned round, and deep sunk in the sockets.

It was a sort of hospital. These wretched beings were mostly all either desperately or mortally wounded; and after having been stripped by their comrades, they had been left there dead and to die. Such were

they who, as the old woman said, would not 'trouble' me.

I had begun to view this ghastly sight with some composure, when I saw, at the remotest part of the hospital, a gigantic figure, sitting covered with blood, and almost naked, upon a rude bedstead, with his back leaning against the wall, and his eyes fixed directly on mine. I thought he was alive, and shuddered, but he was stone dead. In the last agonies he had bitten his under lip almost off, and his long black beard was drenched in clotted gore, that likewise lay in large blots on his shaggy bosom. I recognised the corpse. He had been a sergeant in a grenadier regiment, and was, during the retreat, distinguished for acts of savage valour. One day he killed with his own hand Henry Warburton, the right-hand man of my own company, perhaps the finest and most powerful man in the British army. My soldiers had nicknamed him with a very coarse appellation, and I really felt as if he and I were acquaintances. There he sat, as if frozen to death. I went up to the body, and, raising up the giant's muscular arm, it fell down again with a hollow sound against the bloody side of the corpse.

My eyes unconsciously wandered along the walls. They were covered with grotesque figures, and caricatures of the English, absolutely drawn in blood. Horrid blasphemies, and the most shocking obscenities in the shape of songs, were in like manner written there; and you may guess what an effect they had upon me, when the wretches who had transcribed them lay dead corpses around me. I saw two books lying on the floor. I lifted them up; one seemed to be full of the most hideous obscenity; the other was the Bible! It is impossible to tell you the horror produced in me by this circumstance. The books fell from my hands; they fell upon the breast of one of the bodies—it was a woman's breast. A woman had lived and died in such a place as this! What had been in that heart, now still, perhaps only a few hours before, I knew not. It is possible, love strong as death—love, guilty, abandoned, depraved, and linked by vice unto misery, but still love, that perished but with the last throb, and yearned in the last convulsion towards some one of these grim dead bodies. I think some such idea as this came across me at the time; or has it now only arisen?

Near this corpse lay that of a mere boy, certainly not more than seventeen years of age. There was a little copper figure of the Virgin Mary round his neck, suspended by a chain of hair. It was of little value, else it had not been suffered to remain there. In his hand was a letter; I saw enough to know that it was from his mother—*Mon cher fils*, &c. It was a terrible place to think of mother—of home—of any social human ties. Have these ghastly things parents, brothers, sisters, lovers? Were they all once happy in peaceful homes? Did these convulsed, and bloody, and mangled bodies, once lie in undisturbed beds? Did those clutched hands once press in infancy a mother's breast? Now, all was loathsome, terrible, ghostlike. Human nature seemed here to be debased and brutified. Will such creatures, I thought, ever live again—robbers, incendiaries, murderers, suicides (for a dragon lay with a pistol in his hand, and his skull shattered to pieces), heroes? The only two powers that reigned here were agony and death. Whatever might have been their characters when alive, all faces were now alike. I could not, in those fixed contortions, tell what was pain from what was anger—misery from wickedness.

It was now growing dark, and the night was setting in stormier than the day. A strong flash of lightning suddenly illuminated this hold of death, and for a moment showed me more distinctly the terrible array. A loud squall of wind came round about the dwelling, and the old window casement gave way, and fell with a shivering crash in upon the floor. Something rose up with an angry growl from among the dead bodies. It was a huge dark-coloured wolf-dog, with a spiked collar round his neck; and, seeing me, he leaped forwards with gaunt and bony limbs. I am confident that his jaws were bloody. I had instinctively moved backwards towards the door. The early savage returned growling to his lair, and, in a state of stupefaction, I found myself in the open air. A bugle was playing, and the light infantry company of my own regiment was entering the village with loud shouts and huzzas."

Reader, this is a fearful picture of the miseries inseparable from war. We are told that there is something noble in that unhallowed art, which teaches man to imbue his hand in his brother's blood; that there is something generous in that fine chivalric spirit which thereby kindles in the hour of alarm, and rushes with delight among the thickest scenes of danger and of enterprise; that man is never more proudly arrayed than when, elevated by a contempt for death, he looks serene while the arrows of destruction are flying on every side; that, expunge war, and you expunge some of the brightest names in the catalogue of human virtues, and demolish that theatre on which have been displayed some of the sublimest energies of the human character. It is thus that war has been invested with a most pernicious splendour, and the common sense of mankind been abused.

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